



episcopate

shepherding god's people,
a diocesan focus

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Awash With Controversy

By the Rt. Rev. Paul Moore, Jr.
Bishop of New York

Tension between the bishop as a source of unity in each diocese and the bishop as "prophet" for the wider unity of the Kingdom of God and tension between peace within the institution and controversy generated by the proclaiming of justice and peace in the world will always exist in the life of the Church. Depending upon the personality of the bishop, his training, the moment in history and the geography of the diocese, the balance between unity and conflict will vary.

I believe the bishop should be the source of unity for the diocese but also should be, as a bishop of the Holy Catholic Church of God, a source of unity for all peoples. One cannot have unity in any deep sense, nor can one have peace, without justice. Therefore, as the Bishop seeks to bring justice and peace based on that justice to the world around him, he may have to sacrifice the sensitivities of some members of his Church. I feel strongly that a bishop should not only be the chief missionary (apostle) of the diocese, but also should lead the way in prophetic positions so that his clergy and people will feel free to express themselves on social issues.

I have rarely sought out a particular social issue. Usually issues come to me through the pastoral needs of one or more of my people. Many of our people are homeless or minister to the homeless. Therefore it is incumbent upon me not only to urge our parishes to take care of the homeless until such time as this problem is redressed, but also to speak strongly to the city, state and federal governments that they might relieve the scandal of our cities.

Several years ago a young woman came to me asking to be a postulant for ordination. She was a quiet, dignified person, but I had read two or three articles she had written about being a lesbian. First I turned her down; but then I prayed and thought about it over three or four years and decided that honesty should not be a bar to ordination. I knew that many of our clergy were gay but had not been open about it. That was their privilege, of course. But on the other hand, it was also the privilege of this young woman to be open about her sexual orientation. This put me into an enormous row with my people and indeed with the whole Church nationally, but I still feel I was right in my judgment. In any case, my involvement in this issue came to me through a particular person.

I have traveled abroad several times for the cause of peace: once to Saigon during the Vietnam war, once each to Russia and South Africa, and twice to

Nicaragua. These expeditions have begun always in response to an invitation and in response to groups within my diocese. As a result of my experiences in those countries I came home impassioned for the cause of peace. I realize that Russia and other nations are the cause of much of the unrest in the world; but on the other hand our government is the only one over which we have any influence. For this reason I have spoken out again and again against aspects of our foreign policy. Many consider this to be inappropriate for a Bishop.

My involvement in the South African situation is another instance in which my "prophetic" stand has had its genesis in personal experience. I saw Bishops and fellow Christians, as well as others, being persecuted there and felt compelled to speak out against the horror. I have campaigned for divestment and have been arrested at the South African Embassy.

Because of these and many other struggles over the years, I have come to be known by some as a "liberal activist." I do not mind that epithet. I am proud to be a liberal but at the same time I want it to be quite clear that the reason I have become involved in social issues is not ideological but pastoral. It comes right out of the Gospel and our Lord's concern for the poor and the persecuted. I do not believe my positions are radical; I believe they are merely Christian.

My stands on particular issues should not be viewed as an involvement in politics, *per se*. I never have and never will endorse a particular party or a particular candidate in any official way, though neither have I kept my political beliefs secret. I speak to issues so that my people can work through for themselves which candidate or party is going to bring about a resolution of the problem in question.

Even when a controversy is deeply painful and highly emotional I think it has its use. I try to be clear when speaking that, although I may be wrong, I still must speak my conscience to the Church and to the world. In the fuss which usually follows a controversial event or statement, people do examine the issues in much greater depth than they would without the heat of confrontation. These moments become teaching opportunities. However, I do not seek controversy for its own sake.

Another vocation for a bishop (and thank God Anglicanism allows it) is to open up to others the theological exploration which we each undergo throughout our lives. Thus I often suggest positions which are outside the present teaching of the Church, letting it be known that this is a position which I think needs to be explored and, perhaps

someday, even adopted. Indeed, over the centuries, this is the usual way in which the Church has grown and changed.

A bishop should be a thoughtful and sensitive pastor to all people of the diocese regardless of whether or not they agree with his social positions or political views. As he develops a pastoral relationship with his people and friendships grow, the people will respect his positions and his integrity even when they disagree.

We are going through very difficult times. The issues we face become increasingly complex. It is especially important, therefore, that a Bishop preach prophetically and that he have expert counsel and advice in regard to the issues and stands which he takes.

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Origin of This Page

This supplement originated in the Standing Committee and the Diocesan Council of the Diocese of Olympia. The Standing Committee was briefed by the Rt. Rev. Robert H. Cochrane on the upcoming process toward the election of a new Bishop of Olympia. The Bishop stated his hope that the next two years would be a time of concerted prayer and dialogue in this diocese in preparation for such election. The idea was hatched that a publication be developed to generate and encourage dialogue amidst the people of the diocese. With the Bishop's initial support, the idea was presented to Diocesan Council at its February meeting. After considerable discussion, the Council resolved that the existing committee be asked to "solicit essays and letters from lay and clergy to provide our diocese with a varied spectrum of perspectives on the modern role of the episcopacy in our church, with the expectation that such essays and letters be edited for publication in the *Evergreen Messenger*."

The underlying assumption of this supplement is that the time leading to the election of a new Bishop of Olympia is an important time. It is an opportunity to enjoin a wide spectrum of people in dialogue both from within and outside of the diocese, on the nature and challenge of the episcopate today. The *episcopate* is not intended to preempt or interfere with the work that properly be-

longs to the profile and search process. Rather, it is intended to foster a spirit of lively inquiry, dialogue and debate in anticipation of that process. Articles are being solicited from the diocese and throughout the country, from all orders of ministry.

We hope that the dialogue will be prayerful, thoughtful and provocative. Most of all, our hope is that the dialogue will take place with a spirit of inquiry, unity and mutual respect for the diversity which characterizes the Episcopal Church today.

Your editorial committee is working with Kimberly B. Marlowe, editor of the *Evergreen Messenger*, whose support and expertise have been invaluable. We are committed to providing the best possible combination of articles, letters, and occasional pieces which can richly inform and spark the dialogue and prayer we hope will be a part of this election process.

For the editorial committee,
Carla V. Berkedal

Letters: An Invitation

The *Episcopate*: What a challenge to this Christian community as we look ahead!

Do we fully understand what the office of bishop is? How will the office of bishop be exercised in this particular time and place? How does it shape our life together in Christ?

During the months ahead, many perspectives on the episcopate will appear on this page. The editorial committee of this special publication will try to present articles spanning a range of viewpoints on the office, to include the roles of a bishop as a symbol of unity, spiritual guide, prophet and chief pastor. Issues of vocation, nurture and training will be discussed.

Our goal is to stimulate thought and creative give-and-take. As members of the diocesan family, you are an essential part of that process and we invite and encourage your participation. Representative letters with views on various aspects of the episcopate and responses to issues raised here will appear in each issue. So please reach out, reflect and respond.

Letters may be sent c/o Carolyn Maddux, 710 W. Cedar, Shelton, WA 98584.

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Shepherding: who would feel called to that?

By the Rt. Rev. C. Cabell Tennis
Bishop of Delaware

November 8 is the first anniversary of my ordination as a bishop. I find myself reflecting upon this year and the road I have traveled to come to it.

Stephen Bayne wrote between the time of his election and ordination in the Diocese of Olympia, that by election he had been called to the episcopate, by ordination he would be empowered to the ministry, but only God could and would make him a bishop in the service of that ministry from day to day. I certainly know the truth of that. I know that when I accepted Delaware's election in that conversation with Del Glover, the chairman of the Nominating Committee, I had moved into the life of the church in the Diocese of Delaware even though I was still 3,000 miles away; that the experience of ordination to this office was powerful and clarifying in setting me apart in its "care for all of the churches;" and, that day by day during the year I have experienced a growing sense of God at work in me building the kind of bond that will enrich the life and work of we who are called to be the Episcopal Church in Delaware.

Clifford Stanley, that great teacher of theology at Virginia Seminary, was fond of calling to remembrance an epitaph on a gravestone in an English churchyard, "born a man, died a greengrocer." So he raised the issue or vocation, especially for those of us who are set aside by the church to the ministry of the ordained. Cliff's struggle was that a person would not be born a man or a woman and die a priest. He understood and taught that the vocation of the ordained is not an additive, an overlay, or a substitute for that of being a person. It is not like the ancient sand that seeps into the prehistoric shape of a sea creature and leaves it a millennium later as a stony fossil. Rather, the vocation of the ordained is rooted and grounded in the person's humanness. It is their particular way of being human, a way that serves the body of the church. It seems to me that the symbols of the Episcopal office are so powerful that it is extremely important both to the church and the person that the vocation of the individual to that office be as clear as possible. Lest one be born a woman or a man and die a bishop.

When I think back over the years that brought me to this time, I can discern a conversation between me and the people of the church about the episcopate. For many years people would speak to me about being a bishop. It was mostly career talk, with the false assumption that the episcopate is some kind of promotion. Where else would you go from the deanship of one of our church's great cathedrals? I confess that I was very uncomfortable in these conversations. Maybe it was that discomfort which developed into an automatic disclaimer that I was even interested in being a bishop. I would say that the dean of a cathedral probably has the best job in the church. Why would I want to give up such a thing? Then when a diocesan committee would send me a profile and ask if I were available, I would say "no."

In more recent years I began to notice a change in this conversation. People seemed not to be asking when I might be "promoted," but rather approaching me with quite a different concern. It



began to be more a call to service. Clergy and laity were asking if I would serve the church as a bishop. This was a different matter. The old question of not desiring a "promotion" was beside the point. As this new conversation began to deepen, I was forced to look at my old answer from a different perspective. What I found was that my previous "no" and self-assurance that I had the better job was partially covering up a fear of rejection. I was afraid to stand for election and risk the pain of not being chosen. When I looked at it, I began to realize that there really were two separate questions, each belonging to a different order. For me the primary question was whether I would be willing to serve as a bishop, whether the episcopal office was true to my own vocation. The second question belonged to the people of the church. It was whether they would choose me to serve them. I had wanted to keep control over both answers rather than limit myself to my own. And so, I decided that the way to explore my question was to enter one

or two search processes if I were to be asked.

What I discovered in those search processes, which by the way were as important for me as they were for the diocese, was that I was being called to episcopal leadership in the church.

It was the dimension of leadership which was clarifying for me. I began to see that leadership is the primary form of pastoral care. To use the biblical metaphor, the good pastor is concerned to lead the flock to good pasture. Now and again there is the need to look after a lost or hurt sheep or two, but the primary calling of the pastor is the care of the whole flock - its health, strength, and most importantly, its direction. Leadership is primary pastoral care. Episcopal leadership is the pastoral care of parish churches in a diocese. I discerned that I was being called to this kind of leadership for the church.

This conversation about episcopal leadership has continued here in Delaware throughout this past year, especially with the Diocesan Council. Some important directions are beginning to emerge. First of all, the Council and I are seeing our work as strengthening the life of the parishes of the diocese, each in its own particular mission and ministry. We understand that it is the parish church that prepares and supports the laity in their ministry of living the Christian life in the world. It is the priesthood of the laity to be the people of God in the world. This is at the very heart of the ministry of reconciliation which has been entrusted to us. The parish is central to this ministry and therefore has the first priority for the Bishop and Council.

I discern a parallel and supporting direction in my pastoral leadership. The Bishop has a primary concern for the quality of ordained leadership in the church. A strong laity ministering in the world requires strong parishes. Strong parishes require strong and effective ordained leadership. The church sets aside the bishop and empowers that office with special authority and responsibility for the ordained ministry. The Bishop is called to raise up and set aside persons who are genuinely called to pastoral leadership. I want to see clergy leading in our parishes and diocese to shape a church which is strongly committed to the ministry of the people of God in the world. I want to see the laity leading the church in its ministry in the world, struggling with the issues of living the Christian life in the day to day as well in the issues of society. I want to see clergy who claim and uphold the authority of their ordination and laity who claim and uphold the authority of their

baptism. I believe that it is time to clarify these roles, take responsibility for what is ours and get on with the challenge of being the church in the world. This is the vocation of us all.

LETTERS

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When I read the contribution of the Rt. Rev. Paul Moore, Jr. of New York, I was greatly saddened by this fresh evidence of the low estate of the Christian Church in our day. The conceit and morbid craving for controversy evinced by that article accord very little with the humility, godliness and respect for God's Word which ought to mark the ministers of the Holy Gospel.

Church administration and the provision for the material needs of the flock, while important, are nonetheless secondary to the evangelical mission of the bishop. Of course in fulfilling such a mission in post-Apostolic times, the bishop of our own day must ever take cognizance of the age, and address himself to the circumstances, in which his flock finds itself, seeking to follow God's Will in all things.

In . . . a secularist and materialistic society in which Self, and Self Glorified, is primarily preached and an unregenerate Humanity is being exalted to the status of deity, it is the duty of all Christians, but especially of the ministers of God's Word, chief of whom are the bishops, to reassert prophetically the surpassing reality and greatness of the Lord God.

The Christian bishop(s) teaching, his personal conduct, and all that he approves or disapproves of must ever direct the eyes of his flock away from themselves, and the vain ideals and idle works of a perishing world, to the Person and everlasting Work of Our Lord and Savior, Jesus Christ.

Sean K. Anderson
Bellingham

. . . It is difficult to view as a pastoral role the endorsement of acceptance of immorality within the flock. I do not comprehend the Bishop's logic in making a distinction between honest and dishonest immorality . . .

Ronald B. Lowthian
Seattle

. . . As the (Rt.) Rev. Moore states, we indeed are going through very difficult times, and this is not the time to discard the road map or the Manual of Instructions and attempt to fly "by the seat of our pants" or to look at our belly buttons for guidance.

Fern H. Norris
Seattle

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ALMIGHTY GOD, giver of every good gift:
Look graciously on your Church,
and so guide the minds of those who shall
choose a bishop for this Diocese,
that we may receive a faithful pastor,
who will care for your people and
equip us for our ministries;
through Jesus Christ our Lord. Amen.

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*How Has a Bishop
Shepherded Your
Ministry?*

Electing a Bishop: Our Decision or God's?

By the Very Reverend Alan Jones
Dean, Grace Cathedral
San Francisco

I am grateful for the invitation to think aloud with you on the subject of the election of a bishop. What follows are very much my own thoughts - some critical, others idealistic. The purpose of this brief statement is to stimulate thought and excite discussion.

In the Acts of the Apostles we read these astonishing words: "It is the decision of the Holy Spirit and our decision . . ." (Acts 15:28) This is one of the most fantastic and important texts in the New Testament. It both excites and confuses us. How does God work in this world? How does God work through us?

Historically, Church leaders tend either to distrust the Holy Spirit and

become crudely political, or they over identify with the Holy Spirit and become inflated and cannot tell their own will from God's. I don't know which is worse. We believe that the election of a bishop is under the aegis of the Holy Spirit. We tend to behave as if it were otherwise. Yet we would expect the Spirit of a God who dared to identify with us in so radical a way in Jesus Christ would use frail human instruments in the appointment of bishops.

A fiercely incarnational religion has to allow for a measure of "inefficiency" and messiness. Electing a bishop in the Church of God is hazardous, no matter what method is used. In England bishops are appointed by the Crown (in consultation with Church leaders - its all very civilized and friendly). The results are surprisingly good. This appointment method results in some fine bishops who would be unelectable in our system. They are often bright, scholarly school-boy types. Many of them are theologically literate even if rather psychologically unconscious. It's hard to imagine New York or Los Angeles electing a Michael Ramsey. This is our loss and a pity. We lose a great deal by the democratization of the process. Nevertheless, I prefer our method. Better the messiness of our political process, than the darker politics of the old boy network.

The Episcopal Church conducts its affairs (as one would expect) in the same way that the nation as a whole gets on with its business. Language is important. We have a General Convention, not a Holy Synod. We have a Presiding Bishop, not an Archbishop. We campaign and we caucus. We model ourselves on those who mount the hustings and tread the sawdust trail. Men and now women run for bishop. We engage in convoluted "byzantine" negotiations and all for what? When all is said and done, the stakes are so low, given our impoverished vision of the vocation to the episcopate, that we marvel at the effort which produced so little result. All of this speaks to a somewhat pathetic vision of the episcopate.

I would claim that our very method of election distorts and damages the office of a bishop. Our rampant congregationalism makes it very difficult for anyone to exercise oversight. We tend to elect and render powerless at the same time. Hence we get the bishops we deserve - managerial types erring on the side of safety and mediocrity. They are not usually known for their evangelical zeal, theological acumen or spiritual depth.

The very system inhibits the choosing of candidates who do not fit into a somewhat unimaginative managerial mode. Management and efficiency are very important, but should not be the overrid-

ing and determinative factors in episcopal election.

Nor do I want to "dump on" those presently in office. Most do a very good job, under difficult conditions. Those in office now might welcome a new modal both as a way of freeing them from old patterns and establishing a new spirit of collegiality in the House of Bishops.

The question, therefore, of electing a bishop involves our being willing to re-envision the episcopate altogether. Our very procedures exclude certain types of candidates. It takes a certain kind of personality to subject himself to the humiliating process of running for office. Obviously many good people are willing to play that kind of game - some even enjoy it! But there are others who would refuse simply because they represent a different vision.

A diocese seeking to elect a new bishop has a unique opportunity to break this debilitating cycle by spending time in the theological reflection concerning the office and work of a bishop. The particular needs of the diocese can then be examined within this visionary context. The nominating committee should be made up of people capable of theological reflection, and able to identify candidates who do not necessarily fit into the current "chief executive" mold.

My own prejudice is that the candidates be theologically articulate themselves, clear about their spiritual rootedness and unafraid to be a sign of contradiction on both social and political issues. The intellectual, psychological and spiritual atmosphere is so polluted in our culture that it takes a great deal of effort, simplicity and commitment to remain uncontaminated. The nominating committee should be both rigorous in the searching and interviewing, and in knowing the current concerns and needs of the diocese.

I would hope that the nominating committee would prepare them selves, for example, by going on an extended retreat (punctuated by silence) so that the process is given time.

Re-envisioning the Episcopate

1. As "a successor of the apostles," is the bishop an ecclesiastical manager and functional or a missionary and evangelist?
2. Do we really believe in the sacramentality of the office? I.e. Do we believe that what we do is of the Spirit?
3. In our individualistic age, how far do we accept that we are electing a bishop for the whole Church?
4. Do we take seriously the duty of the bishop to be a teacher - surely one of the most neglected duties in the Episcopal Church?
5. How far do bishops understand their relationship with the presbyterate (and vice versa)? Do the clergy know that their authority is derivative?

(The ministry of lay persons is to represent Christ and his Church. . . BCP p. 855)

The bishop's office is for me the vision of total ministry, despite the executive dimension that goes with it. He ministers to all God's people regardless of nationality, of age, of sex. He represents the broader symbol when he touches and serves others exactly where they are

Gail Jones, Christ Church, Tacoma

A relative of mine owned a sheep ranch. I've seen how shabby and ugly sheep can look. At county fairs I've also seen prize-winning specimens. To me the bishop is one who has to shepherd all the sheep, especially those who have gotten lost, had their lambs in the snow or who are not very lovable. He even has to shepherd those who do not agree with him . . .

Elaine Ludke, St. Augustine's, Freeiland

The bishop is important to us by means of the example he displays. We are moved by his interpretation of the gospel. As a preacher he places that message into our lives, right where we are . . .

Jeanine & Ted Ederer, St. John's, Kirkland

He gives authenticity to our goals in the peace movement and Beyond War. This support is especially expressed by the crossing of denominational lines - both Bishops Cochrane and Hunthausen have spoken out for peace. There is a strong feeling of mutual values declared by these bishops and others. This kind of witness helps us to carry forth our vision for the world.

Lynn & Chuck Zimmerman,
St. Matthew's, Brown's Point

I have been privileged to work with bishops of extraordinary stature: the Bishop Visitor of our Order, bishops and primates in places where I have done extended mission work, the chairman of the House of Bishops Committee on Religious Life, and others.

What has most encouraged me has been their affirmation of the primacy of a life of prayer - of that inner search for divine reality. That includes the costly dedication to self-knowledge that is the only real truth. It is also the narrow way. It is achieved through the self-emptying of image, pretenses and conventional denials; through the integration of oneself and acceptance of the "unacceptable" and the brokenness.

St. Augustine said, "Lord, that I may know myself - that I may know thee!" Only as I grow to know myself and God, can I begin to know other human beings in the fullness and reality of their own humanity. And begin to love them there, where they are.

This journey into truth and love is my primary ministry and compassionate bishops of the Church who have witnessed by their own lives to such fullness of humanity, have affirmed me in my own.

Sr. Ellen Stephen, OSH
Convent of St. Helena, Seattle

I look to the bishop for both vision and discipline - an opening to the new and a treasuring of the established. Like a good gardener, he balances - sometimes by planting, sometimes by pruning.

Dick Cleveland, Seattle

The office of Bishop symbolizes for me the wider church beyond my family and parish. That helps my ministry by reminding me that the mission of the church is broken into individually manageable pieces. If we each do our part, the whole job can be accomplished.

Joan Anthony, Seattle

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By all means, please continue the supplement on the Episcopate . . .

In looking at the history of the Episcopate it becomes clear that there is no one way of being a bishop. Cultural influences have dictated that a bishop be a shepherd, a pastor, a clinical type and, in our time, a CEO. For some entertaining and enlightening reading on the subject, try Anthony Trollope's Barchin trilogy.

As I re-read the Ordination of a Bishop (BCP pp. 510-523) I have been reminded that whenever we elect a bishop it is our intention, with God's help, that the Apostolic work of leading, supervising and uniting the Church is done by the servant of the Lord who is called to the office. The real issue becomes one of ecclesiology: what is the mission of the Church in our time?

Mary S. Drew
St. Paul's, Seattle

I was very pleased to read Bishop Tennis' thoughts on his growth in recognizing his vocation to the episcopate. This is exactly the type of material we can make use of in approaching our upcoming election of Bishop Cochrane's successor.

Please continue to seek out and publish similar pieces which will aid our self-reflection during this critical period.

The Rev. Paul Collins, Associate
St. Andrew's, Seattle

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The Role of Bishop as Pastor

By the Rt. Rev. Richard F. Grein
Bishop of Kansas

The commission given to Peter in the post-resurrection appendix to the Gospel according to John demonstrates the nature of the pastoral tasks, "Peter, do you love me?" "Yes, Lord." "Feed my sheep." There in a threefold repetition of question, response, and commission, Peter is both absolved of his denial of Jesus and appointed as a shepherd of Christ's flock. As a vocational responsibility it is rooted in love—Peter's love for Christ, and Christ's love for his flock. Without Peter's love for his Lord it would not be a vocation, and without Christ's love for the flock it would not be a responsibility. Thus the task of pastoral care is found in the vocational responsibility given to pastors with regard to God's people.

In this we see that the vocation of a pastor is rooted in his or her relationship with Christ. For if the vocation originates in the question "Do you love me?" then it is also maintained by the continuous affirmative response to that same question. To those called to pastoral service the question will not go away, because of necessity it precedes the commission to feed the sheep—without our "yes" to Christ there can be no vocation given.

Two questions in the Examination at the ordination point to this relationship: "Will you accept this call and fulfill this trust in obedience to Christ?" "Will you be faithful in prayer, and in the study of Holy Scripture, that you may have the mind of Christ?" Thus it is through this relationship that the vocation of the pastor is established, developed, and maintained. Those called to minister to the flock enter into a relationship with the Shepherd in order to share his love for the sheep, to be shaped and formed by that love, and to be sustained by its grace. Without this relationship the task of pastoral care remains impossible.

Having set the vocation of pastors in the context of a call into relationship with the Risen Lord we now turn to the art of pastoral care itself. Appropriately we begin with an image from art. Michelangelo's statue of young King David is a magnificent work of art. David stands erect—his right arm, well-muscled, hangs loosely at his side. The turning of the head accentuates the muscles and tendons in the neck. Even the blood vessels stand out. You're sure if you could just reach out and touch him you would feel life there. Such is the work of genius. I am told that before he laid mallet to chisel Michelangelo could see David in the block of marble; he could see his creation waiting to be called out by his art. This is, of course, a living parable about how God sees us—not simply as we are but as we can be. He

sees us as an artist sees. He sees in us all those gifts and talents, all that potential for truth and virtue, waiting to be called forth. This, for me, is a way of conceiving the art of pastoral care.

In the commission given to Peter the pastoral task is imaged by the feeding of sheep. In this image feeding should be understood in the sense of nurturing—that is, to foster growth and to bring into development. And further, the commissioning cannot be understood in terms of physical nurturing, as would be the case with livestock, but as the nurturing of persons in a spiritual way. We might say, then, that pastoral care is the responsibility given to the Church regarding the growth and development of God's people for their spiritual formation as a holy people.

What we speak of here is a process of human becoming—a process of a growing to maturity, or, in the language of religion, becoming "holy" in the sense of wholeness or completion. "Becoming" is the operative word in describing the process, as John Macquarrie has written:

Perhaps one should speak not of a "human being" but of a "human becoming," awkward though this usage would be. We could say that we are all becoming human, in the sense that we are discovering and, it may be hoped, realizing what the potentials of a human existence are. Yet, it is true that we already are human, because these potentialities already belong to us ...

We should note that the process of realizing human potential and that of sanctification are the same—that is, grace perfecting nature. Pastoral care in the ideal sense then bears the responsibility for this process of human becoming, for "feeding" the flock of Christ. In this it is a gift of grace by which our heavenly Father guides and nurtures his children, that they might bear his image after the fashion of his only Son. This is why, as we noted previously, pastoral care has been such a burden throughout the history of the Church. Pastors are charged with the responsibility of being the artisans by which God in love creates and gives formation to his people.

Unfortunately, today more often than not, our understanding of pastoral care stresses a ministry given to troubled people. Although there are signs of change, what we have today is largely a therapeutic model of pastoral care rather than a growth model. This means that we have a model which is oriented largely to maintenance rather than one which nurtures growth and equips the Saints for mission. We need then to be more intentional about our purpose in caring for God's people.

But to state the case in a slightly different way: The task of pastoral care is to help God's people live into their baptismal covenant—to help them grow in Christ and to encourage their ministries to each other and in their mission to the world. Ministry is bestowed in baptism, that is, each Christian is called to share in the life of the community and in its liturgy, to proclaim the Good News as an evangelist, to engage in works of servanthood, and to strive for a social justice. This means that those who are ordained do not so much bring ministry to the Church as they bring a gift that enables a ministry already possessed by the community. The ordained are a gift to the Church by which the people of God can become a gift to the world.

Finally a brief word needs to be said about the role of the bishop with regard to the priests of a diocese.

One of the chief problems for bishops is that of distance from the communities in which pastoring normally occurs, that is, the parish. This distance is measured both by time and by geography, and in terms of participation in community. We must come to grips with the ambiguity of a chief pastor giving pastoral care at a distance.

The usual model calls the bishop to pastor the pastors. And more often than not this means dealing with problems. While such a model of one to one interaction is often necessary it would seem to me that a collegial model would better serve the needs of a dioceses and its clergy. This is what the ordination rite of priest implies—the laying on of hands is a collegial act of presbyters and bishop. Thus a bishop is called to "sustain your fellow presbyters and take counsel with them."

For me this means that a bishop needs to consult regularly with the presbyters in collegial gatherings to discuss matters of importance which pertain to issues of pastoral care. He needs to build up systems by which presbyters can be supported and sustained in their ministry. And by which they can support and pastor each other. In this way a bishop can give life to what is implied in the laying on of hands at the ordination of priests. Priesthood is a collegial ministry shared between presbyters and bishop.

The bishop has a particular role to play with regard to vocation and competence among the clergy of a diocese. Not only must he practice what I have described, but he must also provide the environment and means for it to be realized in the clergy with whom he serves. He must practice and encourage the spiritual life, keeping alive the sense of vocation. He must provide for proper continuing education, stimulating a desire for theological learning. He must

have a vision of the Church. He must be able to articulate a clear ecclesiology by which the people of the diocese, clergy and lay, have a sense of place and of participation in the communal life of the Church, are called to offer their gifts for ministry, and have a common mission.

But most important for our discussion, it would give the bishop a clear role in the pastoral care of a diocese. It would give him a direct opportunity to be of some pastoral influence in each parish. By being the agency (the servant?) through which priests come together to discuss the role of priesthood, he would take the lead in rekindling the spirit of their vocation, inspire them for prayer, and promote their formation. By continually raising questions about the nurture of the faithful through the living out of their baptismal covenant, he would participate in a very real way in the pastoral care of the diocese and fulfill the intention of the words of the consecration prayer at the ordination of a bishop.

LETTERS

The editorial committee welcomes letters on subjects relevant to episcopate. Due to limited space and in the interest of clarity, representative letters will be used and all materials are subject to editing. Letters must be signed with a name and address, but names can be withheld from publication on request. Letters may be sent c/o Carolyn Maddux, 710 W. Cedar, Shelton, WA 98584.

The Holy Gospels inform us that our Lord Jesus Christ set apart 12 men and made them Apostles. They went forth to spread the Good News. What they said was remembered. What some of them wrote is our beloved New Testament. When people heard them, congregations were established, and their activities turned the Graeco-Roman world upside down.

Our thoughts and prayers should be directed towards the election of a man of God, who will continue in the Apostolic faith and practice. When our Bishop preaches, the people of Western Washington should hear and remember. It would be hoped... that he might be able to show his articulate qualities in the writing of tracts, books and pastoral letters. As he would go forth, the scope of the diocese would be enlarged and numerous congregations might be formed. He would become a force in the Anglican Communion.

He should be a spiritual pastor to his clergy. He would establish for them a rule of life which would include daily prayer, observance of the church's feasts and fasts, regular self-examination, study, pastoral care and fellowship.

Included might be prayer daily for the Bishop: "for all bishops... that they evermore be ready to spread abroad Thy Gospel; and use the authority given them, not to destruction but to salvation; not to hurt but to help, in word and conversation, in love, faith, chastity and purity..."

Truly such a Bishop would be a man of God who would devoutly follow in the Apostles' teaching and fellowship.

We believe, through the theory of Apostolic Succession, that such a person of God ought to be the next Bishop of Olympia. Would you continue to pray and include these words:

"Take not Thy Holy Spirit from us."

The Rev. W. Robert Webb
Seattle

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Called Back To The Future

By the Rev. David C. Wold*

A funny thing happened to me on the way to the future. In the wondrous serendipity of the spirit, the Lutheran Church assembled in Parkland, Washington last June and elected me as their Bishop. Since this was the Church speaking its mind under the aegis of the spirit and prayer under the authority of the Gospel, I accepted that Call as a Call of the Church. If it had been up to me alone, I would have preferred to stay in a parish. That is where I have spent most of the 27 years I have served the Lord of the Church.

But, these are new times and new times call for fresh responses. And the Call of the Church takes precedence over personal considerations. For most of us Lutherans these are historic days. Three streams of Lutheran tradition and practice have come together to form a new entity called the Evangelical Lutheran Church in America. As of January 1, 1988 we constituted a corporate body, embracing 5.3 million Lutherans in 11,000 congregations in the United States. While Episcopalians in the Pacific Northwest are examining thoughtfully the Office of Bishop in preparation for a forthcoming election, we Lutherans are beginning life together under new structures. Both of our Churches have serious work ahead. From a structural standpoint it has been rightly said that we will spend the next year or so "looking for matching socks." But beyond ecclesiastical mechanics, our desire has been to find new ways to

pursue faithful discipleship. The fervent hope of the designers of this new Church has been that our zeal and evangelical witness will be increased and our willingness to work collegially, not only with other Lutherans, but with all who confess Christ as Lord and Savior, will be magnified.

However, the issues that arise for us are not simply ones that can be dealt with by managerial expertise or sincere effort. Many of the questions that face us have theological and ecclesiastical dimension. What constitutes the ministry is one of the critical issues facing the Church. It is there that I need to begin as I reflect on the office that I hold.

Two things immediately emerge: What is the Church, and what is the nature of this Office called Bishop and from what does it derive? If the Church is present as Lutherans have historically considered, where the Gospel is preached and the Sacraments are rightly administered, then the Church is present every bit as much in the tiny storefront gathering where the local pastor proclaims the unconditional grace of God for the forgiveness of sins in Jesus Christ and nourishes those assembled in the Eucharist meal of our Lord, as in the Synod Assembly in Parkland, churchwide expression in Chicago, or throughout a worldwide federation of Lutherans or any other communicant tradition. The Church is not less the Church because of its size or locale, or because of who presides. It is the Church because of the Gospel, and Gospel is only Gospel when it is unconditional grace for all in the name of Jesus Christ. This is the vocation that is fundamental to the Christian faith.

There is only one Call, that is the Call to faith, the Call to life instead of death, and it is always the Call from God who calls into being even things that are not. There is not one Call for clergy and another for laity. There is only this one vocation to receive the forgiveness of sins by grace through faith in Christ and to live as forgiven people, the people of God. The Call to be a servant of Jesus and to live in forgiveness as a healing agent, indeed to be a "little Christ" to one's neighbor is no more divine for a Bishop than for a secretary, or a plumber, or senator, or homemaker. For Lutherans to understand the office of Bishop, we must go back to our understanding of the Call. The office of Word and Sacrament ministry, the office of Bishop is derivative not from the apostolate or from the priesthood of all believers, but solely and entirely from the nature of the Gospel, which is God's Call of forgiveness and reconciliation for sinners.

As we Lutherans seek to be faithful to this Gospel of Christ for the sake of the world, we are doing so in the larger community of believers. We will be earnestly,

joyously, and persistently in conversation with our sisters and brothers in the Anglican tradition, seeking deeper and broader commitment to the oneness that Christ has proclaimed among us.

The proclamation of the Gospel is not a social event nor an intramural sport for the consolation and entertainment of those who can afford the luxury of public religious expression. The Gospel is the astonishing and radical declaration of God that the planet and the cosmos are his and that there is a future hope because of the life, death and resurrection of Jesus of Nazareth in whom all power and authority is found. As Lutherans, we believe we are called, but called back to a future - a future that hinges not solely on human ingenuity and cooperation, but at last on the unconditional grace of God through his risen Son.

* (Wold is the Lutheran Bishop of the Southwestern Washington Synod.)

Local Bishops And The Larger Church

By the Rev. L. Wm. Countryman*

We seem to be at the threshold of a time when the subject of bishops will be of particular importance in the Christian world, at least in terms of ecumenical relations and of the church's mission to outsiders. In 1982, at its meeting in Lima, the Faith and Order Commission, the ecumenical church's most important forum for discussion of theology and church life, gave approval to a study document called *Baptism, Eucharist and Ministry*. In it, it called on those churches which do not have bishops in the historic succession to consider including that office in their ministries and on those of us who have always retained it to seek ways to renew it and show its value in reference to the gospel message.

Since then, the Commission's recommendations have been under close study throughout the world. They are controversial in several respects, not least in the matter of bishops. Yet, the publication of *Baptism, Eucharist and Ministry* already represents a substantial shift in the ecumenical climate, and it makes demands on us to think seriously about our bishops as servants of the church's life and message. For Episcopalians, bishops represent the church's catholicity, that is its inclusiveness and continuity through time, and also its apostolicity, that is its willingness and ability to proclaim truly the good news of Christ. We need to make certain that our episcopate represents those realities well; and those churches which have dispensed with the historic episcopate in the past will want to reclaim it only when they can see by our example that it really can and does serve the church in both these respects.

In one sense, this is not an issue for an episcopal election, such as the one forthcoming in Olympia. The ecumenical and missionary questions are not so much about those who fill the episcopal office as about the office itself: how does it serve and how might it be shaped to serve better? Yet, an election is a good time for Episcopalians to think seriously about the office of bishop as well as about its next occupant in a particular diocese, for the image we have of the office will help determine what we expect of the person who fills it.

One half-conscious image of the episcopate we often carry with us takes the bishop as a "holy of holies" at the heart of the church. The bishop has seemed to be the most Anglican of Anglicans, the person furthest removed from the dubious catholicity of other Christians and the sometimes outrageous demands of the world at large. At a time when Episcopalians are less and less isolated from other kinds of Christians and are newly aware of our obligation to present the good news of Christ to the world beyond our church boundaries, that image may not be entirely helpful. It might encourage us to choose bishops whose basic stance is remote or even defensive.

Perhaps we may think instead of the bishop as a host (or, in time to come, hostess) standing at the door, welcoming long-lost cousins and even perfect strangers into our house. As we come to know and love these new friends in Christ, we may even be ready to open the house up and enlarge it to accommodate a bigger and more diverse family. This will require great openness and a willingness to take some responsible risks.

The great missionary challenge of the first-century church was not that of adding more like-minded people one by one to an existing, homogeneous community. The great challenge was to form a new unity embracing the diversity and even antagonisms of Jew and Gentile, making both one. In our own age, the church faces similar challenges, with the difference that we have not only to build a new community with those hitherto beyond the reach of the gospel, but also to restore unity with those Christians from whom we have come to differ in the past.

A good bishop for this age will need to combine the freedom only faith can give, in order to reach out beyond our existing boundaries, with the reverence for others and the gift of welcoming outsiders that can create new community. Under such episcopal leadership, the church can remain firmly grounded in its catholic nature and apostolic mission and also continue growing and maturing in its celebration of the gospel and service to God.

* (Countryman is professor of New Testament at the Church Divinity School of the Pacific.)

Ministry of all the Baptized: Women in the Episcopate?



"Episcopate: Shepherding God's People, A Diocesan Focus," is a supplement to the *Evergreen Messenger*. Its purpose is to stimulate thought and dialogue among the people of the Diocese of Olympia on the nature of the episcopate in anticipation of the process of calling and caring for a new Bishop of the Diocese of Olympia.

l e t t e r s

In regard to Alan Jones' article ... we assume wrongly that it is to be our decision. All our decisions are to be made by God.

... God wishes to give us the mind of the Anointed One, Jesus. The trouble is that sinners can not have this mind. People can have the mind only as they follow Jesus to the cross and allow God to make their crucifixion with Jesus reality so that they are freed from sin ...

There is no faith in those who cannot trust the Holy Spirit, God himself. There can be no hazard to electing a bishop if God is allowed to be in control of the entire procedure.

Charles H. Bergeland
Saint Luke's, Sequim

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Leadership in the Prophetic Church

By the Rt. Rev. John Shelby Spong
Bishop of Newark

Controversy may not be the essence of a bishop's position, but it is in all probability, inevitable. For, like the head of any organization, the bishop has the responsibility of making the final decision. Advisors are available to the Bishop, including the Chancellor, the Standing Committee, the diocesan staff, and those who by virtue of their integrity and experience have been accorded the privilege of counsel. But once that advice is received a decision has to be made. And it is made in the loneliness of the episcopal office. Controversy will mark every major decision.

There is another and perhaps more important realm in which controversy always lurks just around the corner for the bishop. It is the vocation of being a prophet. The prophetic role of the church is not limited to the bishop; but because of the public nature of the episcopacy, the bishop receives the public notice that true prophecy requires.

There is a common misunderstanding abroad about what it means to prophesy, including the capacity to foretell the future. Earlier generations of Christians pored over the writings of the biblical prophets to find places where these spiritual giants had foreseen the coming of Christ. Matthew captured much of this attitude in his gospel when he wrote, "This was done that it might be fulfilled which was spoken by the prophet."



Modern biblical scholarship has moved quite far beyond this level of literalism in the study of scripture. We must not move so far, however, that we miss the germ of truth that is hidden in this misconception.

The role of the prophet is future oriented: to discern the signs of the times and interpret the power of the God who is ever breaking into human history to call the human family into a deeper awareness of this God. That deeper awareness is not always welcome, as the story of the cross illustrates vividly. God, you see, never identifies with the

status quo. God is always on the side of the oppressed, the poor and the afflicted. The guardians of the way things are seldom welcome the forces of change. The prophets were never popular. Amos was invited to leave Bethel, for the Word of God spoken by Amos was not perceived to be in the best interests of the King of Israel. Jesus lived in this prophetic tradition. He chose the woman of the street over Simon the Pharisee as the one to whom he would respond. He consistently offended the prevailing values of his day.

The task of the prophet is to speak for the God of justice and inclusiveness and against the structures of human insecurity that seek to keep out what is not understood or cannot be controlled. In order to speak effectively, one must have a vision of the fullness of God and of the way that God brings the divine will to pass in the ongoing affairs of human life. When the church was only Jewish, those who knew the grandeur of God opposed that nationalistic limitation until the church became open to Gentiles. That was controversial. Those who saw the power and authority of the church to be an exclusively male preserve were oppressed by the prophetic spirit that saw sexual inclusiveness as a mark of God's inbreaking future. Those who are sure that God rejects every one they reject are challenged by the insight of the prophet who knows in Christ, "all shall be made alive." The most insidious and perhaps most demonic aspect of the life of the church has been that ecclesiastical assumption that in the words, phrases, creeds, Bibles and sacred traditions of the church, mere human beings have captured the divine mystery of God's fullness. That heresy is symbolized in the various claims of infallibility and inerrancy that the church has made. The prophet sees that as idolatry. When the prophet speaks out of that conviction to welcome new knowledge the security of the religiously afraid is always shaken. Controversy will be inevitable.

A bishop has a responsibility to know God so deeply that in the episcopal utterances the prophetic word of God can be heard. That word always points to the future—to the inbreaking God, it will invite people to step beyond the idolatry of creedal literalism, biblical fundamentalism, or ecclesiastical triumphalism into the wonderful anxiety and insecurity

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of a journey into the fullness of God. It will be a word resisted by many. Yet, that is to be a prophet in the great sense. The remembered bishops of the church have not been the ones who reflected the status quo. Rather, they have been the voices who called the church to stretch beyond its limits to catch a glimpse of the church as it can be and of the God who is.

A Bishop for Today And Tomorrow

By the Rev. Peter C. Moore, Rector
St. Paul Episcopal Church, Seattle

The process of choosing and ordaining a new bishop presents us with a wonderful opportunity to discover a new model of ministry not just for that person, but for all of the people of our diocese.

We live in a different time. Not only is the life of our state changing, but the life of the Christian Church has been radically altered. We are now made up of a lot of different constituencies; we are no longer just "the establishment" at prayer.

No more basic change has occurred in the life of the Episcopal Church today than the recovery of the centrality of baptism and of the ministry of all the baptized. No longer is ministry something that the clergy do for the laity. Ministry is something that the baptized, ordained or not, do together. This slow evolution, the present Prayer Book, the ordination of women to the diaconate and priesthood, the recovery of diaconal ministry, and above all the realization that the phrase the Body of Christ speaks of an organic reality, all these have brought us to a new understanding of "Church" as well as of ordained ministry, a more biblical and patristic understanding.

Nowhere is this change more marked than in the ministry of the bishop.

For most of us the bishop is a far off figure who turns up only occasionally in our congregations. We barely know him. This experience is general to Episcopalians. It is the local priest who is the pastor, teacher, spiritual guide. Many people will say "I was confirmed by dear old Father So and So."

Part of the reason that we know our bishops so slightly is that over the years since 1945, more and more demands have been laid upon them by their dioceses, by the National Church, and their ecumenical and civic responsibilities. To make their role and ministry harder, bishops are now, like our national leaders, cast in the role of supermen. They are to satisfy everyone, to please everyone, and above all not to offend anyone. It becomes impossible for the bishop to be what he is, no matter how much he may talk about it, the shep-

herd of his people. We have given him so much armor to wear that he can't move.

It was not always so. Up to the early part of this century, bishops were also rectors of parish churches. Yet John Henry Hobart Bishop of New York, or Daniel Sylvester Tuttle, Bishop of Utah, Idaho, and Montana were rectors of parish churches who not only functioned in that pastoral role but expanded and shaped the lives of their dioceses. They are only two examples from many more. There are other ways for a bishop to do ministry than the models with which most of us are familiar.

We need to ponder the words of the rite of ordination of a bishop, especially the address of the Presiding Bishop to the bishop-elect (Prayer Book, p. 517), as well as the examination which follows (p. 518). Perhaps above all we need to read, mark, learn, and inwardly digest the Consecration of the Bishop (p. 520). As we ponder these passages we need to ask ourselves, what are we looking for as our bishop? How can what we do in the rite become a daily reality for the people of the Diocese of Olympia?

Faith in God, biblical and theological reflection, prayer, discernment of the Spirit's work, these are some of the qualities which might enable such a process to take place. Then we might begin to discover the right kinds of questions to ask candidates in this election process. You and I might learn a great deal more about what the Body of Christ is, and the power of that organic reality, shaped and formed by the Holy Spirit which is our life and life for the world.

(Editor's note: The writing of this article pre-dated Father Moore's appointment to the Episcopal Search Committee. It in no way reflects the opinions of that committee.)

l e t t e r s

What do the people of God need in a bishop? A man with a sure foundation in Jesus Christ. One who will be the bones of the body of Christ; that is, one whose basic principles do not change. One who is obedient to the will of the Holy Spirit and not to every wind that tries to change society. One who knows that we must meet God on his terms...above all, a man who is able to separate the sin from the sinner. That is what Jesus Christ did. Can a bishop do less?

He must, therefore, be skilled in reconciliation, a man who truly loves and accepts all people and who can bring them together in harmony. One who is not scornful when people differ from him but who allows them to speak what is on their minds and hearts even if he strongly disagrees with them. One who respects other people since they...are part of God's creation.

Every morning for the past several months I have prayed for such a man for this diocese. I believe with my whole heart that God has chosen such a man and we will be greatly blessed if we in turn choose him for our bishop.

Harriet Gill
Bellevue

I am very impressed with the visioning series which is presently appearing in the *Messenger*.

We have for so long genuflected to a management model of preparing for an episcopal election, that it comes as a refreshing change to see theological reflection (e.g. Alan Jones' article) and probing letters to the editor instead of the catalogs of qualities that are a cross between the job description of a corporate CEO and a Boy Scout.

Hurrah for you!

The Rt. Rev. Arthur E. Walmesley
Bishop of Connecticut

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Church, Tacoma; Steven Iverson, St. Paul's

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Presider at the Paschal Mystery

by Ralph Carakadden

During a course on the arts of Africa I recently took, I learned of the Great Yam festival of the Ashanti people. This festival lasts for eight days and every member of the nation participates. In preparation, artisans craft beautiful objects of metal, wood, ivory and cloth; but the highest art form is the ceremonies during which the Ashanti recall the ancient myths and stories which form their history and identity. Through the events of each day a sense of relationship to the earth, the departed, village, nation and the spiritual world is renewed. Business is suspended for this important week, and at the end of the festival people return to their normal lives with a sense of restored identity, purpose and relationship.

I have found myself haunted by the concept of the Great Yam Festival and the role it plays in the lives of the Ashanti. All societies have celebrations which provide this function, but I wondered what served this purpose for those of us who are Anglican Christians. It is Holy Week. Historically, Holy Week and, in particular, the Three Great Days (Maundy Thursday evening through Easter Day) are the central unifying and transforming event in the life of the Christian community. In them is celebrated the central mystery of faith: the death and rising of Jesus. New members are incorporated into the Body of Christ during the celebration of the Great Vigil of Easter, and those already baptized find an opportunity for renewal of vocation and ministry.



Imagine what might happen if a bishop implemented the rites and ceremonies of the Three Great Days in the cathedral as the central work of the diocese. Diocesan staff, committees, parishes and missions could plan the year mindful of the holiness of one week when everything ordinary stops and people gather to celebrate the death and rising of Jesus. A few representatives from each local community would gather at the cathedral with the bishop. There, in prayer, fasting, singing, silence, study and sharing, people could experience a renewed identity as the holy, royal, priestly people of God.

On Maundy Thursday the bishop and

diocesan officers would wash the feet of catechumens and representatives from the parishes and mission to demonstrate leadership and service. The Eucharist and simple Agape meal which follow would be experiences of sharing and feeding reflective of the kingdom.

Good Friday would begin with Morning Prayer and reflective silence. At noon the bishop might lead the people from the cathedral in a silent procession through the streets of the city making public witness to the continuing suffering of Jesus among those who are least in our world. In the evening, the Liturgy of Good Friday would be celebrated as a proclamation of God's extravagant love (not as a "funeral for poor Jesus" as often has been done).

Holy Saturday could be a time for quiet and preparation for the forthcoming Great Vigil. Very early in the morning, we would gather in silence and darkness, and the ancient stories of creation, flood, re-creation, pilgrimage and covenant would be told. New fire and light would recall the pillar and cloud and experiences of journey, risk, salvation, and the God who cares, leads and is present with His people. The blessing of water would call us to remember the passage from slavery to freedom and the awesome power of God's love perfectly expressed in the person of Jesus whose death and rising we have shared in the waters of baptism.

At the pivotal point in the liturgy the catechumens would be brought to the bishop. Those gathered might hear wonder, fear and excitement in their voices as they commit themselves to new life in the Spirit. Together with them we would renew our commitment to Christ and to a life rooted in the apostles' teaching, the breaking of the bread and the prayers. We would pledge ourselves anew as individuals and diocese to work for justice, freedom and peace and to resist evil in all its forms. The candidates would then be immersed, clothed in new white garments, anointed by the bishop with the oil of priesthood and kingship, welcomed and embraced by all. Then the bishop would proclaim the Resurrection while the light of Easter morning poured into the cathedral.

For those who gathered, these three days will have been indeed times of transformation and renewal. Christ has died! Christ is risen! Christ will come again! The Eucharistic meal would climax the rites: a foretaste of the heavenly banquet and messianic feast. Then the people would be sent forth to their homes and daily lives with a new sense of mission and vocation. Each person would have experienced new relatedness to God, to the members of Christ's Body and to the bishop, our shepherd and pastor.

What would be the role of the bishop?

The bishop would have been present, encouraging the various orders of ministry; as the host who welcomes; as the successor to the apostles who links this gathering to the Church catholic and apostolic; as sign of unity—the one who ties us to the other members of the Body scattered throughout our diocese and the world; and as a sign of continuity in faith and mission. But primarily the bishop would be a person in whom we discern Christ, dying and rising, a witness of the radical new life based on kingdom values and priorities.

What about those who cannot be at the cathedral for these rites? In a sense, the bishop can be seen as a "portable Easter Vigil". At parish visitations the primary mystery of faith, the death and rising of Jesus, is expressed when the bishop proclaims the Gospel, presides over the baptisms of new believers, the renewal of vows of those already initiated, and celebrates the Eucharist.

Would the life of the diocese be affected by this yearly experience? I can imagine that discussions of stewardship, education, mission, ministry, justice and peace might find a renewed sense of rootedness in the primary mystery of faith. In light of our death to old life and dramatic rebirth in the new, our corporate priorities might continue to be changed from world standards to those of the kingdom. Members of diocesan committees and the representatives from parishes and missions who shared the Three Great Days might have a new sense of relationship to each other and to the risen Lord, and have a fresh vision of their vocation as the holy, priestly people of God.

First it will be necessary to find a bishop and cathedral dean who recognize the power of the risen Lord in their own lives and the importance of communal celebrations expressed in story, song and symbolic action. I look for a bishop who will celebrate the transforming rites of the Three Great Days with the diocese and call forth from us all the beauty, imagination and talent we have to offer.

Ralph Carakadden is a priest of this diocese who presently is serving at St. Mark's Cathedral while pursuing a degree in fine arts at the University of Washington.

Baptizer and Teacher

by Gail C. Jones

In the first few centuries of the Christian Church, the instruction and formation of new Christians was called the catechumenate and those being instructed were called catechumens. As we reclaim this early Christian practice for our own day, it is important for us to clarify the role of the bishop, as chief pastor of the diocese, in this process. The rubrics for the Catechumenate in the *Book of Occasional Services* tell us:

The systematic instruction and formation

of its catechumens is a solemn responsibility of the Christian community. Traditionally, the preparation of catechumens is a responsibility of the bishop, which is shared with the presbyters, deacons, and appointed lay catechists of the diocese. (p. 112)

The rubrics of the rite of Holy Baptism in the 1979 *Book of Common Prayer* tell us that the bishop is the chief minister for the rite of Holy Baptism, and yet the majority of people in our diocese may only know the bishop as the person who visits every two years to confirm persons who have already been baptized.

From an historical perspective Christian initiation included the rites of baptism, confirmation and first communion. Our 1979 BCP affirms that "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church" (p. 298), and that eucharist is the meal of the baptized. Most of us, however, grew up knowing only the separated rites: infant baptism, confirmation at age ten or twelve followed by the reception of first communion.

What does all of this mean for the local congregation? How can the bishop be seen as the chief minister of Holy Baptism and the primary teacher for the Church's new converts? Especially, how can the bishop do all this when there are at least one hundred congregations in the Diocese of Olympia? This writer would like to offer some ideas and thoughts that might make it possible to deal with the reality of our own day and, at the same time, recover the historical unity of Christian initiation, build a deeper understanding of the role of the bishop as the symbol of unity within the Body of Christ and focus on the bishop as the chief teacher and baptizer in the diocese.

First, the expectation that our bishop would call us, through teaching and preaching, to a deeper understanding that baptism plunges us into the life, death and resurrection of our Lord, Jesus. Particularly we share in this paschal journey during Lent. Holy Week and the Great Vigil of Easter when the catechumens are born into new life in Christ through Holy Baptism and we renew our own baptismal vows. Second, the bishop would call us to build and implement methods of Christian formation in our congregations in which the people of God tell and retell the Story and relate that Story to our own life pilgrimage. The bishop would hold up and support this need for Christian formation as a diocesan priority for Christian discipleship. Third, the bishop would exhort us to utilize the opportunities to reaffirm our baptismal vows at each stated baptismal day, even when there are no baptisms scheduled. Fourth, the bishop's Visitation to the congregation would be a time for him (or her) to teach and preach about the centrality of Holy Baptism and the implications for mission and ministry that flow from baptism. The visitation is a time for the bishop to consecrate the chrism to be used in the baptisms in the congregation when the bishop, as chief baptizer, is not present and the presbyter replaces him in this role. And fifth, let us consider celebrating confirmation and reception only in the cathedral once or twice a year where the bishop stands on the symbol of unity for our diocese. As we focus on the centrality of Holy Baptism in the life of the Church, the mature affirmation of baptismal vows will fall into its proper place instead of being experienced as more important than baptism as often is the case now.

The bishop, as chief baptizer and primary teacher in the diocese, can show us the way to understand more deeply what it means to become Christian and to be disciple of Jesus, the Christ.

Gail C. Jones is a Consultant for Religious Education and Ministry Development and the author of *Seeking Life in Christ, a manual for developing a process for Christian initiation, including the catechumenate, in the congregation.*

(Editor's note: The writing of this article predated Ms. Jones' appointment to the Episcopal Search Committee. It in no way reflects the opinions of that committee.)

l e t t e r s

The editorial committee welcomes letters on subjects relevant to episcopates. Due to limited space and in the interest of clarity, representative letters will be used and all materials are subject to editing. Letters must be signed with a name and address, but names can be withheld from publication on request. Letters may be sent c/o Carolyn Maddux, 710 W. Cedar, Shelton, WA 98584.

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(Continued from column two)

is the only thing."

Only when we, the people of God: bishops, priests, and laity, responding to God's call, march in mutual respect and affection, can we fulfill our destiny under God.

by Spencer M. Rice, Rector
Trinity Church
Copley Square, Boston

(continued from column three)

Word of God and administering his holy Sacraments. Thirdly, there are deacons who assist bishops and priests in all of this work. It is also a special responsibility of deacons to minister in Christ's name to the poor, the sick, the suffering, and the helpless. (BCP,510)

by The Rev. Dr. Everett L. Fullham
Rector,
St. Paul's Episcopal Church
Darien, CT

A Physician's Prayer

Dear Father:

Give our new Bishop of Olympia peace of mind, a calmness and joy that can be felt in his presence. Be with him at all times so that through you, your will is done. Give him the skills to cope with stress and conflict and may your grace give him the intuition of a leader who senses the needs of your people. Dear Father, help the new bishop to be the pastor, the Father-in-God to the clergy of this diocese. Help him develop an umbrella in his office, under which all clergy who suffer, who need spiritual guidance, who feel overwhelmed in their work, will find succor. In turn, help him to be a model in caring for himself; his body, his mind, his spirit. See to it that he nurtures himself as well as others, that he has quiet time to pray, to meditate, to know you more and more, day by day. Give him time to do nothing if he wishes, and to enjoy his family, his garden, to walk slowly, to grow through joy, not suffering. Help him not to be a powerful person or an authoritarian. If he has authority, it will shine through as love bestowed upon him by You and your people.

Give him the strength, the will and commitment to be a life long learner, never satisfied with the status quo. Let this commitment so influence all the clergy and lay people that they too devote themselves to excellence, and spiritual growth, so that the power to do your will becomes stronger and stronger.

Let us not isolate our new bishop, oh Father. We pray that we know each other personally as friends and that when he visits a parish, he finds time to meet with individuals who suffer, who have ideas to share, and when he leaves, the rector and people feel uplifted and understood.

We know, dear Father, that each of us is unique, with a body chemistry, life's experiences and skills that form our character and personality. Don't let us fall into the sin of comparing and judging our new Bishop with prior bishops. Some say that the ghosts of one or two former Bishops are still hanging around. Let them go, I say, and let us be loving and compassionate and understanding of the new bishop for his own uniqueness. And further, let us never fall into the trap of trying to make him over. We would only create anger, resentment and confusion, rather than love.

But above all, dear Father, give our new bishop grace, love and strength to be the spiritual leader of this diocese.

Robert H. Barnes, M.D.

*Dr. Barnes is a member of St. Mark's Cathedral. He ministered to former bishops Simeon Arthur Huston and William Fleher Lewis.

Episcopal Oversight and the People of God

by Spencer M. Rice

The Bishop of the Diocese must be the shepherd of the sheep.

In both Biblical and practical terms, the shepherd must be known by the flock, and must know the flock.

The late Archbishop William Temple said of the Church and her ministry, that the clergy stand before the people of God for the things of God, and the people of God stand before the world for the things of God. Initially, this may sound like an hierarchical statement. It is, in reality, the most straightforward approach to power and purity in the Church.

The bishop must be known by his or her clergy, and above all else, must be a person who is trustworthy. This seemingly primitive virtue is indispensable in the life of a Bishop. Clergy must be able to come to their bishop knowing where he or she stands on most of the relevant issues of the day. They must be able to express themselves before their Bishop without reservation, and trust that the bishop will respond to both the issues of the day and the content of their lives with confidentiality and imagination.

In the great waves of egalitarianism that have swept across the Church for every rightful reason in recent decades, there has crept in a dangerous superstition, and that superstition is: that we all have the same task in the life of the Church. We clearly do not.

When clergy attempt to act in the world as the laity, they are ill-advised. The laity know the world with all of its rigors, its disappointments, and its promise in a way in which the clergy can never know the world. Conversely, the clergy know much about the people of God in their most intimate existence and, for the most part, the laity can never be privy to that which resides beneath the pastoral seal.

It is only in the mutual acceptance and appreciation of these callings that we can fulfill God's promise for ourselves and for His Church.

Our world yearns for a hope that can only come from God. When clergy and laity are able to work together in our several callings, we will begin to witness to God. Through prayer, sacrament, and discipline we can offer the world a witness and a power which it can receive from no other quarter.

The bishop is called to lead, protect, sustain, and inspire his or her clergy, and with them, to bring these many gifts to the people of God who, with the clergy, are called to be God's witnesses in this generation.

Albert Schweitzer reminds us that we shall not change the world by power politics, or by inducing guilt in the faithful, but by witness. To use his words, "Witnessing to God is not everything. It

by Everett L. Fullham

In the "Preface to the Ordination Rites" as found in *The Book of Common Prayer* we read these words:

The Holy Scriptures and ancient Christian writers make it clear that from the apostles' time, there have been different ministries within the Church. In particular, since the time of the New Testament, three distinct orders of ordained ministers have been characteristic of Christ's holy catholic Church. (BCP,510)

In the New Testament the principle terms for leader of a congregation is presbyter or elder. It must be pointed out that this term never appears in the singular. There is always a plurality of elders in every church. There is little doubt that this is a carry-over from the Jewish synagogue where any ten men who were heads of families could form a synagogue. These men were called elders. The first Christian assemblies were simply Christian synagogues (see James 2:2 where the word assembly is actually the word *synagogue*).

One of the functions of a presbyter was spiritual oversight of the congregation. St. Paul writes to the Ephesian elders "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers." (Acts 20:28) The greek word translated "overseer" is *episkopos*, made up of two words, *epi* and *skopos*, literally meaning "to look over, to watch." The point to be made is that in the New Testament the leaders of a congregation are sometimes called presbyters or elders and sometimes called overseers or bishops. The two words *presbyteros* and *episkopos* are used interchangeably. The other ministry office in the New Testament is called *diakonoi*, usually translated "deacons".

In the New Testament, then, we have two orders of ministry, the presbyter or bishop and the deacon. However, ancient Christian authors make it clear that by the end of the first century and the beginning of the second the term "bishop" began to be used for the chief pastor or elder in an area. The term was not at first used in a hierarchical way but rather functionally. An elder had oversight of a single congregation and a bishop, while usually presiding over a local congregation also had spiritual oversight several congregations in an area. This is similar to the way the term is used today.

First, there is the order of bishops who carry on the apostolic work of leading, supervising, and uniting the Church. Secondly, associated with them are the presbyters, or ordained elders, in subsequent times generally known as priests. Together with the bishops, they take part in the governance of the Church, in the carrying out of its missionary and pastoral work, and in the preaching of the

l e t t e r s

It is the intent of the editorial committee that "Episcopate" be a forum for the exchange of ideas. We encourage readers to respond - in agreement or disagreement with the articles printed here, or to bring to light entirely different perspectives on the office and function of bishop - and look forward to the resulting interplay of opinions.

The Committee

Dear Editor:

Having been on the Crown Appointments commission when we chose our present bishop, I can see both that it is important, and tedious - that one can get too excited about the office of bishop. Or perhaps I mean that bishops can get too far removed from what their office really is, and forget altogether that holiness is the chief thing required of them, and that if they will but be holy, pray, and preach the actual Gospel . . . the church can't help but prosper under the good hand of God, in the ways that He decides are right."

The Rev Canon Colin R. Evans
Holbeach, Lincoln, England

Ministry of all the Baptized: Women in the Episcopate?

The September issue will address the above perspective. The Rev. Barbara Harris of *The Witness* magazine will contribute the principal article.



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(Continued on column four)

(Continued on column four)

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The Bishop on a Tightrope

by Steve Charleston

There is a unique contribution to be made in the dialogue concerning the ministry, role, and future of the episcopacy by the Native American people. As men and women who stand in an ancient tradition, Native Christians have valuable insights to share in the exchange of ideas. Both from the theological and the practical standpoint, they have concepts of leadership that can be directly applied to the issues of the episcopacy. Native people seek to initiate a conversation which draws from their historical experience creative ideas for the next century.

Seen from the vantage point of Native American tradition, the ministry a bishop is often expected to carry out resembles a high-wire act in the circus. In the spotlight is the man or woman called on to be bishop of the diocese. The audience is the tightrope of episcopal leadership. As the bishop steps out onto that rope, he or she carries the staff of authority. On one end of that staff is the weight of spiritual leadership; on the other, managerial leadership.

This image of the bishop on the high-wire is helpful because it illustrates the Western dilemma of the modern episcopacy. As the Western church has evolved into a complex, technological society, it has placed an increasing demand on its bishops to perform a difficult, even a dangerous task. It has built up great expectations that a normal man or woman can walk the tightrope of episcopal leadership without stumbling. And even more to the point, it has provided a very flimsy net to catch that person should a mistake occur.

The thin wire on which this balancing act must take place is time. Or, put in another way, accessibility. We want personal attention to these demands of ours both for spiritual direction and for administrative detail. Clergy want a bishop who will "be there" as a pastor to pastors. Laidy want the bishop to "be there" for visitations, confirmations, and special moments in the life of the parish. Committee members want a bishop to "be there" for meetings. National church organizations and agencies want the bishop to "be there" as well. The list goes on, but in general the Western church has not only asked its bishops to walk the rope, but to juggle time. The personal presence of the bishop is crucial to both effective spiritual and managerial leadership.

We have thus evolved the episcopacy into a ministry that is difficult, if not impossible,

The question must be how to integrate the Spiritual leader into the embrace of a living community, not in how to maximize his or her level of performance.

for most normal persons to perform alone. Even with very competent help from staff, the bishop still remains on the tightrope.

We have created great stress on the accessibility factor. The personal presence of the bishop is imperative, but the time required to provide this presence remains fixed. Demands for time go up, but the resource of time is finite. Something has to give.

In all of this, we have often been guilty of setting in motion a cycle of disappointment that can affect not only the bishop, but oth-

ers within the diocese as well. The pastoral questions this raises for us should not be ignored.

At first glance, it may seem that the Native American view of the Western episcopacy is overly critical. And yet, the truth is that Native culture also embodies a kind of balancing act for its traditional spiritual leaders. Consequently, there is a ground for comparison that can be both instructive and helpful to diocesan planners.

This sense of balance in both theology and community is manifest in the Native emphasis on harmony. Human beings are to live in harmony with the natural world. Individuals are to be in harmony with one another, within the family, the clan, and the Tribe. Personal relationships are to be balanced; each person has a place within the community, within the network of the extended family, and within the religious obligations of the whole tribal society. In the most cosmic terms, the whole of creation is one grand design of harmony and balance, set in place by the will and purpose of the Creator. This is why symbols such as the Circle or the Four Directions are so common to Native people. They represent this deep spiritual focus on balance within all of life.

Bringing these theological concepts closer to home, we can consider that the fulcrum for spiritual equilibrium in Native tradition is relationship. This is a key point because it stands in contrast (and yet, perhaps in complement) to the more Western preoccupation with time. In other words, both cultures look for balance, but they have slightly



different understandings of where that balance is to occur. For the West, it often becomes a question of time. For Native America, it is a question of relationships. For example, human beings were seen as being directly related to the natural world; within the Tribe, all people were "relatives." The relationship between the Creator and the People is very clearly a personal one, much like a grandparent to a child.

What all of this means is that Native people can offer the West a critical shift in perspective. Sharing the Western concern for balance, they can bring a new focus to bear on the problems of episcopal leadership. They can do this precisely on the axis of accessibility.

Here is one way to visualize it: the problem of the Western dilemma is that Western people have the right idea, but the wrong solution. They want balance, but they try to find it through time, not relationships. Their solution of juggling time never seems to quite work because it is an impersonal concept that can never be shaped to meet human needs. There never seems to be enough time. In fact, the whole time-sense of the West creates a hamster wheel of demands, expectations, and frustrations, all revolving at a faster and faster pace. It is not surprising, therefore, to Native people that clergy and bishops "burn out." What else could we

expect of people who are set on a spinning cycle of time, asked to keep their balance, and yet cut off from personal relationships in the process?

What is the answer? Well, from Native tradition, part of the answer must be to look much more intentionally at relationships, not just at time. The bishop is a human being, not a flow chart.

Notice, for example, how the Native imagery of the bishop as tightrope walker paints a picture of the episcopacy in isolation. This is not by accident. One of the real criticisms of the Western episcopacy is that it tends to isolate bishops from the on-going, direct, personal relationships needed to maintain real spiritual balance. Many Western bishops

Accessibility is not a matter of time. It is a matter of relationship.

themselves will acknowledge that they often feel cut off from others in the course of their duties; they remember the warmth and personal contact of the parish; they wish they had "more time" to spend with family, friends, colleagues or people within the diocese; they long for an opportunity for reflection, a time when they can enter into relation with God without the sound of a telephone ringing in their ear.

By shifting the focus onto relationships, rather than onto time, Native people confront these needs head-on. Accessibility is not a matter of time. It is a matter of relationship. This is why to Western people Native Americans often seem to have a poor sense of time: they place human contact in relationship above the artificial demands of time.

The question, of course, is how this type of personal accessibility can function in the modern context of Western society. Traditionally it worked because spiritual leaders were never isolated from the Tribe. That's another key ingredient. The network of relationships we have described existed within the body of the Tribe. In other words, the product or result of the Native emphasis on relationships in balance was community. To translate the Native experience into a contemporary diocese, we must take the issue of community seriously. True balance, therefore, is not just the strain between the spiritual and the managerial, it is the tension between the individual and the community.

Traditional spiritual leaders (who often acted as secular leaders) were never isolated from the Tribe. That is, they were never isolated from community. By talking about job descriptions, time demands, and budgets, the West has put the cart before the horse. From the Native viewpoint, the first issue is a discussion of relationship, community, and personal contact. The question must be how to integrate the spiritual leader into the embrace of a living community, not in how to maximize his or her level of performance. Without careful attention to community, there will be no performance because the kind of performance we are describing can never happen outside of the context of the Tribe.

The balance between spiritual and managerial roles for a bishop is a by-product of the balance between the bishop and his or her community.

If that balance is maintained, then the other tasks of the episcopacy will begin to

fall into place. This analysis is not as simplistic as it may sound to Western people. It is, in fact, a very difficult balance to achieve. The genius of Indian people for maintaining community in relationship only evolved after centuries of tribal life. The effort to apply that genius to modern styles of leadership will not be easy. And yet, the effort is worthwhile because the benefits are so great. If we can envision an episcopacy in community, then we can begin to see a ministry for bishops that is finally in balance. By starting with the question of relationships, we can explore ways to integrate the bishop into a diocese that is really a Tribe, an extended family that supports and sustains the bishop as he or she exercises both spiritual and managerial duties.

The Native model, therefore, comes down heavy on the side of the human, the personal, the relational. Why? Not because it is unsophisticated or simplistic, but because it is profoundly sensible and Scriptural. Our tradition, evolved over centuries of Native American civilization, has taught us that both spiritual and temporal leaders must emerge from within the close bonds of the living community. To be effective and to be sane, these leaders must never be cut off from the Tribe.

In our case, we can translate that word Tribe as the Body. Bishops need to be integrated fully into the Body, not cut off from it. The Body of Christ, as we understand it in Native American theology, is not defined by

The Bishop is a human being, not a flow chart.

geography or time, but rather by relationship. As St. Paul describes it, it is a community "knit together." The Native system, therefore, shifts the focus away from an expanding and ever-increasing shopping list of episcopal responsibilities and narrows the gap between a bishop and his or her people. It seeks to bring people closer. It wants to knit the bishop more personally into the fabric of diocesan community.

As we move ever nearer to a new century in the life of the Church, isn't it worth considering another alternative? Could a blending of Native vision and good old-fashioned Western practicality offer us something we all want? A strong episcopacy. A vital, humane, personal episcopacy. A community. A witness. A new relationship.

The Rev. Steve Charleston is on the faculty of Luther Northwestern Seminary in the Department of Systematic Theology. These are excerpts from a larger paper entitled "Bishop 2000: A Native American Working Paper." Edited by Lisette Trombley.

*The Raven, a symbol of creation, is represented by Kwakwaka'ana artist Beau Dick. The Raven's wings are depicted as hands. Four stylized eyes focus on a common meeting point. From his beak flows a stream representing the seeds of creativity.

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Bishop Sturdy's Best Episcopal Smile

by David R. Cochran

"Good morning, Maggie," Bishop Sturdy called into the intercom. "Can you come in now with your calendar? I don't plan to stay, but let's see what's on the docket for this week."

It was 9:30 on a Monday morning. The secretary came in, and after a few pleasantries asked how things had gone over the weekend.

The bishop smiled a bit sourly. "About as expected. A big supper party with vestry and spouses on Saturday night. All very pleasant until someone tried to hassle me on my stand on Nuclear Freeze. Then the Senior Warden and Treasurer cornered me, complaining about the assessment and making their usual pitch about large parishes being penalized by unfair percentages. In the morning the rector had a long tale of woe about how unreasonable his vestry was becoming, leaving me only ten minutes to meet with the confirmands instead of the hour I'd asked for.

"In the afternoon it was St. Julia's. Dear old St. Julia's — the same as ever. The same old folk asking if I couldn't send them a nice young vicar — just out of seminary and single so he wouldn't cost much — and they'd really try harder this time to raise their share of the salary... But let's see what's coming up."

Maggie opened her engagement book. "Tomorrow's an early morning: 6:30, program and coffee with the denominational executives. Bill Cray's coming in about 8:30 to see you about the Advance Fund; and at 9:00 Fr. Gill..."

ALMIGHTY GOD, giver of every good gift:
Look graciously on your Church,
and so guide the minds of those who shall
choose a bishop for this Diocese,
that we may receive a faithful pastor,
who will care for your people and
equip us for our ministries;
through Jesus Christ our Lord. Amen.

"What does he want?"

Maggie hesitated. "I don't know for sure, but rumor has it that he's having some trouble in his marriage... After that I hope you'll have the time to get at some letters. The pile is yea deep, and growing... At 12:30 the Dean is taking you to lunch with an architect to go over some ideas for acoustical improvements in the Cathedral. The Archdeacon will be here when you get back to report on that, er, ruckus (that's his word, Bishop) in the Southeast Deanery. The Board of the City Mission is hoping that you'll drop in on their meeting around four, but I told them I couldn't promise it... The evening is clear, but of course I don't know what Elizabeth has planned for you at home. I do know that you have those lectures on The Trinity in Today's World at the Lay Institute next Friday and Saturday, and you said you'd need a lot of time this week to prepare. The problem is," she continued, and went through a long list of appointments for the rest of the week. Sturdy groaned.

"Oh, yes," Maggie added, "Don't forget that the Presiding Bishop is expecting a call from you on Thursday on what progress your committee of bishops has made on the revision of the marriage canons. I think you've had just one response from a committee member so far. Do you think we should send out another letter? Or call them?"

"Not time enough for a letter. And I doubt if we could reach any of them by phone on a Monday. In fact, I can't be reached today either!" He got to his feet. "I promised Rob and Elizabeth I'd go skiing with them today. This is Rob's last day of vacation." Reaching for his hat and coat, "But who are those people out in the waiting room?"

"I told them I didn't think you could

see them, but they have stayed. One is Mrs. Fairly, from the Right to Life group. She said you had told her she could come in the first of the week. Then there's a man from St. Leo's. He wouldn't tell me what he wanted; just said he had to see you, right away. And then there's Bill. He's the old man who is here most every week, asking for a few dollars to tide him over until his check comes in... Oh, and I've just remembered. Today is the day the Bishop's Search Committee in the Diocese of Upper Texas is to call you to get your recommendations on the kind of person they should be looking for. You told them you would have it ready for them by the first of the week."

Sturdy groaned again, and sat down. After a few moments of reflection he began: "Tell them this. Tell them that if they can find an absolutely first-class secretary for the new bishop, understanding, trustworthy — like you, Maggie. No, I mean it. I couldn't possibly manage without you. And if they've got a really competent administrator, who knows people as well as finances, who is creative and handles responsibility well, and above all who can relate to the new bishop. And if they've got an Archdeacon who's a real pastor, liked and respected by clergy and laity alike, and who has no personal agenda of his own but only wants to serve the bishop and the diocese... and if at least the bulk of the clergy are supportive of each other and have a sense of common purpose; and if the people — most of them — really love the Lord and are committed to serve Him — then, just about any person they choose will make a superb bishop. Even if only four of those conditions are met, they'll have a mighty good one. If only three of the five, the going gets tough, and a good man — a very good man — won't look too good after a while. Just two

of the conditions, and the new bishop will hardly last through the honeymoon. With one, or none, they'll have to take what they can get, and wish they were Roman Catholics so they could blame the Pope."

With that, Bishop Sturdy put on his hat and coat and best Episcopal smile, and strode out into and through the waiting room and out the front door before the petitioners could get to their feet.

**The Rt. Rev. David R. Cochran is a retired bishop of Alaska, presently serving as vicar of Holy Family of Jesus, Tacoma.*

What do you think the bishop needs from you?

As the rector of a small town parish the bishop needs to know from me what it is like to "sleep in our beds, walk in our shoes and eat at our table," so that he can lead us in a vision of the larger Church and in a new century.

- Don Smith, rector
St. Paul's, Mount Vernon

What does a friend need from a friend? Jesus sought and modeled elements of "holly friendship" in surrender, sacrifice and service.

"Surrender" in Christ enables us to drop our defense.

"Sacrifice" with Christ encourages us to put aside our need for another's. "Service" for Christ empowers us to care.

Our bishop needs encouraging companions in Christ, participative colleagues in ministry, partners in prayer and envisioning. He needs what Jesus sought: Life-giving and sustaining holy friendship.

- Patrick A. Tomter, rector
Christ Church, Tacoma

...a strong sense of our common bond in baptism and ministry. With that bond come my love, prayer, and commitment: manifested in a willingness to speak openly about what I see happening in the life and ministry of the church.

- Kathryn Rickart
C.E. Coordinator
Epiphany Parish, Seattle

As a deacon I have a special responsibility to make the bishop aware of the needs of the world as I confront them in my life and work, and to support the efforts the bishop initiates to meet the needs of the poor, the disenfranchised, the sick and the lonely. On a personal level I owe the bishop loyalty, honesty and pastoral support.

- Pat Taylor, deacon
Trinity Parish, Seattle

Episcopal Ownership

The bishop belongs to all. Let no one be scandalized if I frequent those who are considered unworthy or sinful. Who is not a sinner? Let no one be alarmed if I am seen with compromised and dangerous people, on the left or the right. Let no one bind me to a group. My door, my heart, must be open to everyone, absolutely everyone.

Helder Camara

PURPOSE STATEMENT

"*Episcopate: Shepherding God's People, A Diocesan Focus.*" is a supplement to the *Evergreen Messenger*. Its purpose is to stimulate thought and dialogue among the people of the Diocese of Olympia on the nature of the episcopate in anticipation of the process of calling and caring for a new Bishop of the Diocese of Olympia.

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Unity and Disunity in the Church

by Barbara C. Harris

Much of the current writing and debate on the issue of women in the episcopate seems to be cast in the light of our traditional concepts of unity and disunity. We need to examine these traditional concepts and begin to unpackage them in the context of multiformity, pluralism, diversity and completeness. Just as "new occasions teach new duties and time makes ancient good uncouth," we may be led not only to some new understandings concerning unity and disunity, but to the probing of some deeper questions concerning the office of Bishop.

Our basic unity has as its center Jesus Christ. The unity Christ establishes holds Christianity together. The Church, therefore, is rightly called the "body of Christ." Christ is the head of the body and the source of its unity, but this very metaphor of "the body," in addition to unity, implies diversity. The apostle Paul takes some pains to point this out in 1 Corinthians 12:14, declaring: "The body does not consist of one member, but of many." He goes on to emphasize the diversity of gifts and functions necessary to the life of the body.

For too many within our Episcopal and Anglican identity group, notions of unity begin to center around such limiting ideas as uniformity, consistency, homogeneity and unbroken, unvaried and undiversified accord. While all of these are representative of stability and a sense of order, they also can be stifling concepts that lead to a monotony and a flattening out of the organism, robbing it of vibrant life.

Christians set great store by the story of Pentecost and seize on that part of the narrative that says "they were all of one accord." Even if we could recapture the Pentecost spirit of accord, we must remember the richness of diversity present on that occasion. What we need to recapture of the Pentecost event is what it implies about empowerment, universality and unifying experience.

On the other side of the coin, our concepts of disunity conjure up the worst kinds of negatives—disagreement, discord, disharmony, incompatibility, jarring, clashing, antagonism, disparity and dissension, among others. Certainly we find most, if not all, of these elements present in our Episcopal and Anglican fellowship today. It is thus easy for those outside the institution, and many inside, to predict and to threaten schism and even the demise of the enterprise.

We deplore this kind of dissension,

but did not our Lord posit himself as the cause of dissension? "Do you think I have come to bring peace to the earth? It is not peace I have come to bring, but a sword." Luke uses the word *division*. Jesus goes on to say: "For I have come to set a man against his father, a daughter against her mother... A man's enemies will be those of his own household."

It is my strong belief that for Christ's sake we are called to take positions that put us at variance with others within our own household of faith. For the cause of Christ we are called to choose a side and that choice must be consistent with



"In days to come the church may be fuller" from a church periodical, 1878

that for which Christ stood—inclusiveness, justice, reconciliation, new life, radical self-giving love and radical obedience in love, as opposed to any outward legalistic conformity.

Part of the current argument against women in the episcopate is that "the office of bishop should be a symbol of unity." A major question is: in its absolute maleness, can the office ever be a symbol of unity in a church where 60% or better of its communicant strength is female and an ever growing number of its most gifted clergy are women?

The writer of Psalm 133 expresses a laudable sentiment: "Behold how good and pleasant a thing it is when brothers dwell together in unity." We can appreciate that longing as we realize that solidarity of family and community was fundamental to Israel's social and religious structure. It is fundamental to ours as well, but we also must raise the question: At what price unity and at whose expense is it procured?

As suggested at the outset, perhaps the church can come to some new understandings of unity and disunity in such contexts as multiformity—the notion of having not only many parts, but many forms; pluralism—recognizing the validity and worth of more than one ultimate standard or paradigm; and completeness—in its sense of fullness of development. If, indeed, the church would seriously come to grips with these notions, we would begin to take a hard look at ourselves in relationship to each other and to Christ. Some visions of unity within the household of faith might then loom clearer on the horizon and we might grasp a fuller meaning of Christ's great prayer for his disciples "that they may be one as (Father) you and I are one." This entails some in-depth, self-examination in which we all participate.

Such self-examination should lead us to take a hard look at the whole question of apostolicity and the office of Bishop. Here again, some probing questions need to be raised. What constancy in the faith of the apostles and the faith transmitted by them is maintained in that office today? Moreover, is that office in need of reform? Is it reformable, yes even redeemable, and would the election of women alone accomplish this? Women who aspire to this office need to look carefully at what they might be moving into and what is expected of them within that collegial fellowship.

The House of Bishops also needs to do some self-examination. Among questions it needs to consider: How, indeed, does the ill-conceived "Episcopal Visitor" resolution, adopted at the recent General Convention, coupled with the regrettable Port St. Lucie "conscience clause," speak to unity as it compromises the integrity of the episcopate and sets a dangerous precedent for rejection by the church of other classes of people, both ordained and lay?

The Rev. Barbara C. Harris is executive director of the *Witness* magazine, published by the Episcopal Church Publishing Company.

Conference on "Women in the Episcopate"

by Otis Charles

In shaping the conference it has not (and I want to underscore "has not") been our intention to create a debate about the appropriateness of including women in all orders of the church's ministry. That debate has taken place

over many years and was resolved within the Episcopal Church at the 1976 General Convention....

We come to Lambeth 1988 and, I want to say, it is an important moment in the Church's ongoing movement to a fully inclusive life. I do not see that movement as being simply about the ordination of women in the episcopate as bishops, but rather that it is the process, the progress, the journey of the Church at all times and all places and in every circumstance. So, this is a particular moment—but not a different moment in the sense that it is a different agenda than the one which is always ours as Church....

Some years ago, Harvey Guthrie, my predecessor as Dean, was asked whether he believed in infant baptism. Harvey's response was "I not only believe in infant baptism—I've seen it!"...

We, a gathering of futurists, are here to look at what kind of adjustments need to be made in order to move from descriptions and definitions and experiences which grew out of one way of experiencing the Church, which was the way of experiencing the Church with all-male Episcopal leadership....

And so we want to look at what happens when we move into this new phase. What does it mean to a diocese and to this particular portion of the Church in relationship to the whole Church?...

The future we are creating, is not only for ourselves and for the Church, and I want to really underscore this, it is not just for ourselves and for the Church, it is for every human being.

The Rt. Rev. Otis Charles, Dean, Episcopal Divinity School, Excerpts from Opening Remarks, Conference of Women in the Episcopate, January 11, 1988.

A Church of Many Gifts

Canonically there is no reason why a woman cannot be ordained to the episcopate. Still, some people feel this is inappropriate. Gratefully, that attitude is receding. Recently women have been seriously considered in several dioceses as candidates for the office.

Both the General Convention and Lambeth are behind us. The issue of inclusive language has been discussed. This issue of inclusiveness in the Church is not limited to the language used in the liturgy. The issue is the end to exclusiveness in all areas of church life and a move to fully inclusive life in the Church.

Another issue which arises when discussing ordination of women is the effect this would have on our ecumenical relations. This has been a prominent point of discussion at Lambeth. How can any communion which condones disunity sustained by exclusiveness move honestly toward unity on a larger scale?

Women do have special gifts to bring to the life of the Church as ordained persons. The ministry of the Church has been impoverished because these gifts have not been available. Not only can the almost 60% of the Episcopal Church of the United States of America (ECUSA) which is female find new opportunities, but the whole Church will experience a wholeness previously denied it.

Judy Yeakel is a member of St. Augustine-in-the-Woods, Freeland

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episcopate

shepherding god's people,
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hope of the editorial committee of *Episcopate* is that this thoughtfulness will slay within the hearts and minds of the diocese in the months to come as we prepare to meet the candidates selected by the Search Committee, as we think and plan and caucus at the electing convention and perhaps of greatest importance, as we as a diocesan family prepare to support the new bishop in his new apostolate.

The Rev. Canon Carla V. Berkedal is Canon Pastor of St. Mark's Cathedral. She is founding editor of the *Episcopate* Committee.

Pour out the power of your princely spirit

"The Consecration of a Bishop is essentially a very simple rite. A priest has been chosen to be the chief pastor of the Church in a certain area, and the Church as a whole has consented to his election. At the appointed time he is presented to the Bishops who are to consecrate him ... he swears allegiance to the Church ... he is questioned ... vested ... then, after prayer, the Bishops present lay their hands on his head as the outward means and sign of the grace given him for his new ministry.

"Simple as it is, it is the central and supreme act of the Church. The act does not change the ability or goodness or wisdom of the man any more than baptism or marriage or any other sacrament changes a person. But by the consecration, the Church commits to the Bishop, as Christ committed to his disciples, the government and the well-being of the whole flock; and the Bishop becomes, as for twenty centuries Bishops have ideally been, the successors of the Apostles and, in a real sense, the voice, the hands, the mind, and the will of the Church.



"Watch attentively, then, and enter wholeheartedly in the prayers and hymns. You will see neither the honoring, nor the transformation of a mortal man; you will rather, see

him entrusted with the authority and the holiness of Christ and his Church, and you will hear the prayer that he may be worthy of what is committed to his charge. He will be your shepherd, God willing; and needs and asks your prayers now and as long as he lives, that he may rule mercifully and guide wisely and bear witness of the Church with courage and understanding."

From the writings of the late Stephen Fielding Bayne, Jr. 3rd Bishop of Olympia

ALMIGHTY GOD, giver of every good gift:
Look graciously on your Church,
and so guide the minds of those who shall
choose a bishop for this Diocese,
that we may receive a faithful pastor,
who will care for your people and
equip us for our ministries,
through Jesus Christ our Lord. Amen.

Keep the conversation and ideas flowing

by Carla Berkedal

On the day the person we have elected is ordained and consecrated Bishop of Olympia representatives of the three other orders of ministry will present the bishop-elect to the Presiding Bishop with these words:

"Edmund Browning, Bishop in the Church of God, the clergy and people of the Diocese of Olympia, trusting in the guidance of the Holy Spirit, have chosen N.N. to be a bishop and chief pastor. We therefore ask you to lay your hands upon *him* and in the power of the Holy Spirit to consecrate *him* a bishop in the one, holy, catholic, and apostolic Church."

Episcopate, A Diocesan Focus was launched in September of 1987 with the purpose of assisting the diocese in preparation for the calling and caring for the man or woman who will stand before Edmund Browning at this moment. Before you is the final issue of *Episcopate* and some concluding remarks are in order.

This supplement to the *Evergreen Messenger* was an experiment, and an engaging one for the editorial committee. The deeper we thought about and prayed about our goals as stated in the purpose statement, the quicker the possible topics and issues multiplied. Writers and articles were selected for their excellence and breadth; but also, to be candid, with the hope of shaking people up. We hoped for spirited dialogue amidst our Episcopal family. To our surprise, relatively few letters to the editor were submitted. "Where is the clamor?" we thought. Either everyone is asleep in the diocese, or the radical questions and approaches we raised do not seem so radical in this diocese. My conclusion is that our diocese is alive, a place where many of the concerns and questions have been raised and debated in one form or another for some time—at clergy conferences, wardens conferences, during diocesan committee meetings, at vestry retreats, and at restaurants across the diocese wherever people get together to "do lunch" and talk about the Church. What we have done is to articulate and publish some of the issues we all have been wondering about for some time.

A theme frequently explored has been *new models* of the episcopate. We live in a time in which the answer to the question "What is the role of a bishop?" receives no single answer. (Not surprisingly, there is little consensus on the role of the priest or deacon either.) The lines between liberal and conservative become blurred as we find ourselves alike questioning the validity of the

so-called Chief Executive Officer model of the episcopate.

Questions regarding this role in our time and alternative models to the corporate manager lead quickly and fascinatingly to some of the central questions regarding the church's mission in our day. Such questions emerge as: "How does the chief baptizer raise up the ministry of all the baptized?" "What is the call of the bishop—that inescapably institutional animal—in a region which regards as irrelevant so-called 'institutional religion'?" "What is the 'mutual responsibility and interdependence' among all four orders of ministry?" And perhaps most importantly, "Are we asking for the impossible from our bishops?" As the questions deepen we find ourselves picking up our prayer books and turning to the Ordination of a Bishop, p. 512. There we are reminded that, as Bishop Paul Moore pointed out, we are electing a bishop not just of the Diocese of Olympia but of the *Church*, that is for the body of Christ in our world and this time—a bishop of, to and in the Church of God, not merely from the Diocese of Olympia, (or, God help us—and the bishop—over it). As the Presiding Bishop will declare to our bishop-elect in the examination:

"A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel."

Thus, we discover that at its heart the role of the bishop has much to do with that which is the calling of all the baptized: to be living witnesses to the living Lord—crucified and risen among us in grace and power. The bishop is not a superpriest or superlayperson or superdeacon who has demonstrated excellence in neat, easily defined categories: pastor, administrator, enabler, one who preaches, counsels, teaches and tells jokes well. Rather, the bishop is a person in whom we see something of the Holy. There is something in that some one whom we corporately raise up that makes him or her a witness to and proclaimer of the resurrection in a way which peculiarly clarifies, renews and calls forth in new power our own witness and our own proclamation. In short, we are looking for a saint in the New Testament sense, that is, a person in whom the *quality of their humanness* speaks to us of God.

There have been real learnings which have taken place since Bishop Cochrane formally announced his retirement and called for the election of a coadjutor in November of 1987. One senses that our own individual quest for a bishop of Olympia has become less shallow than it was a year ago. We need to keep the conversation going and the ideas flowing, the learnings shared. The

From the Presiding Bishop

First, let me state at the outset that the election of a bishop of the church is more than a carefully orchestrated process. Just as the filling of a parochial vacancy is more than finding a replacement for "our former pastor," I have come to understand the election of a bishop (the calling of a rector) as a "ministry" in which the People of God are called to share in a diversity of ways. Each person in the Diocese of Olympia will hopefully have the opportunity to participate in this ministry: whether it be at the Electing Convention, in the compiling of survey instruments, or



by keeping informed. And if we think of this process as ministry and that all ministry is God's, the environment in which the Diocese seeks its new Bishop will be placed in the proper perspective of prayer, worship, and faith.

My second reflection comes as a result of my having met with the Committee on Structure of the General Convention during the first year of my ministry as your Presiding Bishop. I was asked to share particular thoughts about the nomination process in which I had participated. One of the very real pitfalls of this ministry of election is the creation of anxiety within the lives of the membership, and especially among those who may be "candidates or nominees." Out of my personal experience, this sense of anxiety can best be avoided through an intentional spiritual discipline by all persons sharing this ministry. One of the key questions asked of me as I faced into the nomination process was "how is your spiritual life, and how does it enable you to face into the issues of the process?"

The Church Deployment Office has published a pamphlet entitled, "Prayer in the Calling Process," which suggests that the spiritual life of the parish (diocese) can be enriched long after the search, election and ordination is over. This spirituality may be expressed in a variety of forms: groups engaged in theological and biblical reflection on ministry, a special collect for the search and the diocese, intercessions within the Eucharist, and daily devotions of the Search Committee.

Finally, I encourage each of you to be faithful in your participation in this ministry. During the course of the next months you will be provided with data on the ministry of a bishop, on the needs of the Diocese of Olympia, on the ministry of the Diocese and the role of episcopal leadership. Engage each other with candor and in charity. Be open to the work of the Holy Spirit among you. And pray daily for the Diocese and its ministry of seeking a Bishop Coadjutor, and give thanks for the life and ministry of Bishop Cochrane which has enabled you to enter into this ministry within the Diocese of Olympia. Faithfully yours in Christ, Edmond L. Browning Presiding Bishop September 1987

PURPOSE STATEMENT

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